

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, NOVEMBER 4, 1899.

No. 49.

## A VOICE FROM AN ABSENT ONE.

The wintry day, descending to its close,  
Invites all wearied nature to repose.

And shades of night are falling dense and fast  
Like sable curtains closing o'er the past.  
Pale through the gloom the newly-fallen snow  
Wraps in its shroud the silent earth below,

As though, in mercy, God had spread the pall,  
A symbol of forgiveness to us all.

I cannot go to rest, but linger still  
In meditation at my window sill,

While, like the twinkling stars in heaven's dome,  
Come, one by one, sweet memories of home.

A flood of thought which struggled to be free,  
Now opens wide the gates of memory;

Love lights the way, and, guided by its beam,  
My soul floats on the surface of the stream.

And wouldst thou ask me where my fancy roves,  
To reproduce the happy scenes it loves?

Where hope and memory together dwell  
And paint the pictured beauties that I tell?

Far, far away among the western hills,  
And gardens watered by the mountain rills,

Where smiling valleys from the desert torn,  
Redeemed, are waving with their golden corn;

Where sweet religion in its purity  
Invites all men to its secnry.

There is my home, the spot I love so well,  
Whose worth and beauty pen nor tongue can tell.

Away beyond the prairies of the west,  
Where exiled Saiuts in solitude were blest;

Where industry the seal of wealth has set  
Amid the peaceful vales of Deseret.

Unheeding still the fiercest blasts that blow,  
With tops encrusted by eternal snow,

Her peaks that towering shield the tender sod,  
Stand, types of freedom, reared by nature's God.

The wintry snows now melt in summer's beams,  
And from the canyons rush the crystal streams.

Divinity the bonnteous means supplies,  
A desert to reclaim and fertilize.  
The wilderness that naught before would yield,  
Is now become a fertile, fruitful field;

Where roamed at will the savage Indian bands,

In pride and wealth a peaceful city stands.

And souls that seek the truth are welcome there,  
All followers of Christ their bounty share;

And all who cast base prejudice away,  
And let impartial judgment bear the sway,

There find a virtuous people, viltied;  
Freemen, to whom are freemen's rights de-  
died.

Sweet mountain home! Wide o'er the stu-  
ful world,  
Though persecution's rage is at thee hurled,

Thou shalt endure—for Truth is thy de-  
fense,  
While waste thy foes with war and pesti-  
lence.

Heed not the slauder of the evil tongue,  
Nor fear the hand of hatred o'er thee hung.

Is it not writ: "The weak of earth I take,  
The power, the wisdom of the world to  
shake?"

Then let thy faith as Job's and Jacob's be;  
God is thy friend, and great thy destiny.  
—Orson F. Whitney.

## History of the Southern States Mission.

(Continued from page 377.)

The ushering in of 1892 was characterized by earnest, conscientious and diligent work, the result being very evident and gratifying to the brethren. The heavy rains that fell did not daunt the brethren, but seemed rather to be an impetus to the Elders, who, with shoes removed and trousers rolled up, waded the swamps to fill appointments made by them.

The work of opening new fields begun in the closing hours of 1891, was continued with marked success. In the new fields Elders were received and cared for much better than in the old fields.

The worthy Saiuts were emigrating, the time of the Elders was used in assisting them to leave.

In Ashe county, North Carolina, Elders Samuel N. Alger and Thomas Crowther were stopping with a friend who had invited them to his home. Several men called, telling the gentleman of the house they wanted the "Mormons" turned out. He told them this was an inhuman act he had never been guilty of, especially when it was raining. "Well," they continued, "we have thirty men at our backs," and insisted that the Elders should leave. The gentleman of the house would not "give them up," so the

"committee" left, returning in a half hour with reinforcements. The formidable foe, the "Mormons" were so strong numerically (two in number) that the enemy of six or seven must return for "the crowd" before they dare tackle the "terrible Mormons."

When strengthened with new forces a successful flank movement, a terrible yell, a charge, scaling the enemy's fortifications, and the magnificent victory was won. Such a cheer as rent the air when this brilliant achievement was heralded through the ranks was never before heard. The "Yanks" and "Rebs" would have been proud to have gained such a victory, and with such a small (?) force as compared to the enemy. When they were taken prisoners they were treated with every courtesy (?).

"We'll treat you like the 'Mormons' treat other people—kill you."

"Can you lay on hands for the gift of the Holy Ghost?" "If so, lay hands on our class leades who is with us. He wants the Holy Ghost. These kind (?) threats and requests were made. The Elders left the county. How very similar is the treatment accorded the Elders and that received by the Savior. "You saved others, save yourself." "Show us a sign," etc.

South Carolina was very fruitful during this month. The Elders were received by the people and hospitably entertained in all parts of the state.

A progressive spirit had been working with the South Carolina Saints, and they were anxious to live the laws of God, keep the word of wisdom and obey the priesthood. President Kimball took a company of seventy-nine Saiuts to Utah.

With this progressiveness of the Saiuts a spirit of toleration seems to overshadow the people.

An unpleasant occurrence was in the case of a Josephite who had joined the church. He was maltreated, and finally with his family driven from the county where they lived.

Brothers W. C. Winder and Merlin J. Bartholomew "went up a creek" in a boat propelled by some mobocrats. The creek was the dividing line between the county in which they were working and some other county. They went to the other county.

The very kind and charitably inclined



Mississippians invited in strong language Elders T. H. Gardner and D. Moss to leave. The language prevailed and the Elders left. In the same state two Elders had their goods assessed, also \$2.50 as a poll tax.

During April nothing phenomenal occurred, but after the "calm" came the "storm." May was a month of mobs. The quietude of South Carolina and kindness evidenced by the people during the past months seemed suddenly to be turned into wrath. Elders John S. Lee and D. Miles were assaulted and fired upon by some assassin while they were seated around a fireplace talking to the family with whom they were stopping. None of the shot took effect.

In Unicoi county, Tennessee, an organized mob came to "wait upon" the "Mormons." As they approached the house and heard the Elders singing the "songs of Zion" they were so enthralled that their fury and hatred was turned to sympathy.

Frank Croft and Warren Harris, in Henry county, Alabama, filled an appointment at 11 a.m., attended Sunday school at 2 p.m., where they were invited to preach, also at night. They returned from the evening service to a friend's. Soon a mob came, and with their "persuaders" (pistols and Winchesters) persuaded the Elders to come out and talk to them, and also bring all their belongings. Taking the Elders to the woods, the mob built a fire and made seats of logs around the fire. The Elders were then given one of the chief seats, and something that but few of the Elders receive from mobs, a privilege to speak. They did so, and soon the mob acknowledged their misinformation and allowed men who "preach that kind of doctrine" to go unmolested. Their friend was watching close by in the woods and soon led them to his home and entertained them.

(To be continued.)

## Why I Am a Latter-Day Saint.

BY MRS. JULIA JORDAN.

Written for The Southern Star.

Dear Editor—Please allow me a little space in your valuable paper to bear to the world my testimony regarding the truth of the Gospel as taught by the Latter Day Saints, also to convince those who are persecuting the Church of Christ that they are fighting against light and truth when they reject this all-important message from God to man. Before uniting with the Church of Christ I had doubts and fears as to my being in a saved condition, and when I heard Elder Robins preach I realized that I was not a child of the Kingdom, and at that moment I heard the voice of the Good Shepherd speaking through Him to me, saying: "This is the way, walk ye in it." I felt condemned, for I had been a member of a church for many years and had not been baptized for the remission of sins, which the Scriptures plainly teach we must do before we enter into the Kingdom of Heaven. Many think because they were baptized in their infancy, that is sufficient for the fulfillment of Christ's command, and that it does not make any difference how the ordinance is administered. In this they err, for the Apostle Paul says, "We must be buried with Christ in baptism." The Book of Mormon is more explicit on this point; it tells us plainly that the proper mode is immersion, and this ordinance must be applied only to those who have arrived at the age of accountability,

and not for infants who have no sins to be remitted.

The question arises who has authority to perform this sacred ordinance? We answer none but those who are called by prophecy and laying on hands by those in authority. The Church of Jesus Christ of Latter Day Saints is the only church that can claim this authority, for it harmonizes with the ancient church in organization, and signs follow believers as in primitive days. All the apostate churches deny new revelation and the spiritual gifts which Christ says "must follow the believers," and say they acquiesce with the ancient apostles. If this be true the Gospel ceased also, and accordingly it is not preached as Paul preached it, for baptism for the remission of sins is omitted and it is made merely an outward sign of an inward grace. The Holy Ghost conferred by the laying on of hands is also omitted.

Christ has set His hand for the last time to prune His vineyard, and the Everlasting Gospel has been restored to the earth as prophesied by John the Revelator. The little stone has been cut out of the mountain without hands which will roll and fill the whole earth.

When I peruse the sacred pages of the Book of Mormon I am convinced beyond a doubt that it is of divine origin. I read that a prophet was to be raised up who should have power to translate this book and shed it forth to every nation of the earth. Joseph of old prophesied that one would come of his lions, called by his name, and through him the Gospel would be carried to the remnant of his seed (who are now called the American Indians). The Ancient American prophets prayed that this man might live to bring forth this last dispensation of the Gospel to mankind. He did live to accomplish this great work, and then sealed his testimony with his blood.

## A Testimony.

Whig, Tenn., Oct. 30, 1899.

To the Southern Star:

Having been a constant reader of your valuable little paper I am much interested in the testimonies there recorded. I thought I would be pleased to express my testimony.

For two years I have been a member of the Latter Day Saint Church, and know of a truth that it is the only true church that existed on the earth and I know that the Elders of Israel are true ministers of Jesus Christ, and if we will only heed their teachings it will bring eternal life, and those that do not heed it will come under condemnation. I also can testify that Joseph Smith was a true Prophet of God and I have been taught the gospel in it's true light. I also pray for the success of the Latter Day Saints.

Your Sister in The Gospel.

MRS. DILA. B. FILLERS.

## From the B. Y. Academy.

To the Editor of the Southern Star.

Now that frost has come and most of the farm work is done, the attendance at the B. Y. Academy is large and steadily increasing.

We have many returned missionaries among the number, from all over the globe; England, the islands of the sea, and quite a number from the southern states are here. Contact with the world seems to have increased the desire of the Elders for wisdom, and they are among the best, if they are not the best, stu-

dents in school. F. G. Warnick, O. M. Saunderson, N. H. Tanner and J. P. Jensen are some of those who are from the southern states.

O. M. Saunderson will take charge of the Preparatory department or Sub-Freshman class, which will be organized soon for the benefit of those young people who are somewhat backward in the educational line, but who are desirous of attending school, and yet do not wish to be in classes where mere children will be their classmates.

President Cliff has just returned from the Beaver branch of the B. Y. Academy and reports that though there are some rough boys to contend with, the school is in a prosperous condition, with 90 per cent. of its students fully converted to its discipline.

It has an enrollment of 140 students.

It seems that the older part of our people are becoming active as well as interested in the getting of knowledge, as there are quite a number of them pursuing studies here in the academy.

They take such subjects as German, French, wood-work, needle-work and theology.

Raymond Partridge.

## Our Good Side and Our Bad.

There is a good side, and a bad side to every man. We see only the good side of some men, and we wonder that he is not esteemed by all as we esteem him. We see only the bad side of another man, and we are surprised that others prize him as we cannot. We are right and we are wrong in both cases. Both men have both sides, and we ought to recognize this in our estimate of them. It is with ourselves as with other fellows; we have a good side and a bad side, and those about us are likely to judge us by the one side or the other. It will be well for us if we gain a lesson from the judgment of others as to our two sides. It ought to help us to make progress in the right direction and to repress the faults and defects for which others judge us harshly.—Sunday School Times.

## Releases.

The following named brethren have been honorably released to return home:

Lot Smith, East Kentucky.  
William O. Halford, South Alabama.  
J. R. Hawkins, North Alabama.  
S. F. Smith, Chattanooga.

## Conference Dates.

North Carolina—Goldsboro, Nov. 4th and 5th.  
Virginia—Richmond, Nov. 5th and 6th.  
East Tennessee—Knoxville, Nov. 11th and 12th.  
Kentucky—Hopkinsville, Nov. 15th and 16th.  
North Alabama—Tuscaloosa, Nov. 19th and 20th.  
North Kentucky—Louisville, Nov. 25th and 26th.  
Ohio—Columbus, Nov. 28th and 29th.  
East Kentucky—London, Nov. 31st and Dec. 1st.  
Middle Tennessee—Nashville, Dec. 9th and 10th.  
South Alabama—Montgomery, Dec. 12th and 13th.  
Chattanooga—Chattanooga, Dec. 16th and 17th.

First Ape—What made you so mad at that innocent monkey?

Second Ape—He told me to be a man! —New York Press.



## CREATION

What field for thought this world supplies,  
O'er which to range 'mid earth and skies;  
Nor can the great Creator's plan  
Be fathomed by the mind of man.

Wonders in science, art, and skill,  
Combine the ethereal space to fill  
With worlds and systems eternized,  
For spirit homes celestialized.

Sen, Moon, and Stars have worshipped  
been,  
And fabled into fancied gods;  
By sons of Him who made them all,—  
His works adored, but not His words.

This earth was once in beauty dress'd  
Celestial hands arranged it all.  
For perfect man, and happiness,  
In which he dwelt before the fall.

Painters may sketch with rarest skill,  
In all the fairest colors known;  
And yet the lily of the field  
Surpasses aught that they have shown;

The sculptor too in faultless form,  
May shape the image of his mind;  
And yet how worthless when compared  
With life in forms, by God enshrined!

The chemist may the air dissolve,  
And all the gases separate;  
Its vital power for man destroy,  
Disease and death thus generate.

No other science makes pretense,  
Nor can so well all nature scan;  
'Twill analyze and synthesize  
All compounds known to search of man.

For life all elements designed,  
Our God created—then ordained;  
By skill dissolved, transposed, and changed,  
They're means of death—life is not gained.

Thus there is proof that all God's works,  
By loftiest science are combined;  
To earth—to man, this law applied,  
Will bring perfection as designed.

The streams of water in the earth,  
Like veins and vital blood in man,  
Convey life's thrill to all its parts,  
'Tis in the great Creator's plan.

Each change of seasons on the earth  
Gives vigor to productive powers;  
From day and night, to human life,  
Comes vital strength from restful hours.

The air—we breathe is food to earth,  
Like man, it could not live, but in it,  
And viewed in every thoughtful light,  
Is type of men who dwell upon it.

It lives, and moves, and honors law,  
Sustains humanity and others,  
In bearing and in feeding life,  
Becomes the very best of mothers.

How well its author must have known  
The wants of those for whom created!  
How well intelligence divine  
Knew earth and man must be related.

Nay earth hath more than honored law,  
Has borne the curse and sins of others,  
And with its like in all the spheres,  
Shall e'er in kinship be as brothers.

So much like man is earth itself,  
That born again they both must be;  
By water cleansed, by fire refined,  
From taint of sin shall both be free.

Earth, air, and water all agree—  
Their powers of element combine,  
And act in perfect harmony,  
To consummate the grand design.

The heavens are high above the earth,  
But earth than they shall higher be,  
And with exalted worlds on high,  
Shall dwell in glory numbered three.

All living things thus joined in life,  
Naught can exist with power to sever,  
For man and worlds shall being have,  
And by God crowned, be His forever.  
—Samuel W. Richards.

## Feasts or the Jews.

"Now, boys," said the Sunday school teacher, "can any of you name the three great feasts of the Jews?"

"Yes'm, I can," replied one little fellow.

"Very well, Johnny, what are they?"

"Breakfast, dinner and supper," was the unconscious logical reply.—Buffalo News.

## A Visit to Utah.

Henderson, Miss., Oct. 27, 1899.

To The Southern Star.

I have just returned home from a visit to Utah. I had been told by people, not of our faith, that if a person went to Utah the "Mormons" would not let him come back. As I expected, I found this story false. Never in my life was I treated as well as when with the Saints in the west. I stayed with Elder Hyrum Nebeker fourteen months and found him a good man, and he and his wife treated me as good as my heart could wish.

I found the people to be a good people and living in peace with each other. The people of the south make a sad mistake when they say the "Mormons" live only for lust and self-gratification. I found them to be upright and virtuous and living largely to do others good.

Praying the blessings of God upon the Star,  
B. J. Pope.

## Evolution of a Snake.

Ozark humor, according to the St. Louis Globe-Democrat, appreciates the story that a scientist was quite amazed the other day at observing a farmer, after killing a nest of snakes turned up by the plow, arrange the dead snakes in the furrow before he went back to the plow.

"Why do you do that, my good man?" the scientist asked.

The farmer looked curiously at the scientist, and, seeing that he was really in search of information, replied:

"I do that so the plow will cover the snakes the next round."

Seeing that the scientist was still mystified, the farmer continued:

"I cover the snakes so that they will decompose. That is what you call it, isn't it?"

"Yes," said the scientist, with a rising inflection.

"Well," continued the farmer, "the decomposition of animal matter furnishes nourishment for plant life, I believe?"

"Yes," again said the scientist.

"Then, snakes will make corn grow, won't they?" triumphantly asked the farmer.

"Yes," said the scientist.

"And more corn will make more whiskey, won't it?" said the farmer.

"Yes," said the scientist.

"And whisky will make more snakes, won't it? Mister, that is what we call rotation in the agriculture of this region."

## Gain of Much Work.

To feel the pressure of work is a cause for thankfulness. The time when we are busiest is the time when we are most likely to do our best. Often there comes the temptation to feel that if we had more leisure we could do more and better work; but experience usually shows that to be a mistake. The world recognizes this. It does not call on the man with the most leisure when it wants an exceptional undertaking carried through. No employer in any walk of life looks among the ranks of those who have plenty of time to spare when he would fill a position. He wants one who is already numbered among the busiest, who is demonstrating that he has a right to live by shouldering his full share of the world's activities, and whose powers are at their best through their exercise. To keep busy is to keep in training, and that is the secret of attainment as truly in the race of lifes as on the athletic field.—Sunday School Times.

## The Cause.

"Have you a last request to make?" asked the king of the Cannibal islands, addressing the missionary.

The latter glanced at his angust majesty (so called by reason of his summer attire), and replied:

"Yes, Great One. When I left my native heath, I promised to write to a brother in this line of work and tell him how I liked the country. If your majesty pleases, I should like to write him a few words."

The king reflected for a moment.

"There can be no objection to that, so far as I can see. You may proceed."

The missionary's hands were untied, and there upon a piece of bark he inscribed the following words:

Dear Friend:—This is a delightful country. There is but one objection to it, and that, I fear, will account for the fact that I shall never see you again. There is plenty to eat here—but the cooking will kill me. Farewell.

This being finished, the king directed his slaves to stir the caldron and the preparation of the meal proceeded.

## Getting Acquainted.

A Ravenswood man tells this story about a friend of his whose business takes him away from home frequently:

For the last month or so he has had a respite, and his neighbors have noticed the unusual length of his visit to his own house. One of them asked him recently if he had got pretty well acquainted with the members of his family.

"I think I am making an impression," he responded. "My little girl went to her mother the other day and said: 'That man who comes here sometimes spanked me today.'"—Chicago News.

## More Faith.

Act according to your faith; do the works of your faith. You believe that God is holy and that your life should be pure; you believe that God is love and that we must love even to sacrifice; do this, and I venture to say to you that tomorrow you will have more faith.—Eugene Bersier.

We have just received from the publisher, the Y. M. M. I. A. and Missionary Hymn and Tune Book, containing a choice selection of hymns and songs set to music.

This book has been compiled and arranged by Prof. Stephens. The mention of his name in connection with the book we feel is all the recommendation necessary. It has seventy-two pages, a soft cover, and can be rolled up and put in the pocket. Just the thing for Elders to carry. Price 25 cents.

A contemporary notes as a curiosity that a blind man was married to a blind woman at the house of another blind man in Cleveland, O. A blind justice of the peace performed the ceremony, and the best man was blind. Fifty blind guests were invited, and an orchestra of blind men played the wedding march. After the ceremony a literary and musical programme was rendered by the blind people. The history will be complete when blind justice through a blind court grants a divorce.

This is not unlike Christianity of today.





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SATURDAY, NOVEMBER 4, 1899.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship bow, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

There is but three more copies of the Star to be issued before the first volume will be completed. We have only 300 copies reserved to be bound. The Elders will be given the first opportunity to secure these bound volumes, and should notify us at once if they wish them.

The monarchs of the world are having a sad time. The German emperor is complaining bitterly because the people are refusing to build him a big fleet. The Russian czar is disappointed. The Dutch queen is in distress on account of the Boers, and Queen Victoria has a war forced on her against her will. The Sultan of Turkey is hampered by a reform party which seems to have had access to the innermost circles of the seraglio. Why do they not give up their jobs to the people?

FROM THE OTHER SIDE **THE** Ogden Standard, a non-"Mormon" newspaper, published at Ogden, Utah, has this to say by way of comment on the rash and intemperate charges against the "Mormon" people, made by Rev. R. Wake at the Congregational Ministers' Association in Salt Lake City:

"There is but little Christian charity in the above; there is much of misrepresentation. The people of Utah are like the people of other states of the union. There are immoral men professing "Mormonism," and there are just as immoral followers of other religions, both within and outside of the boundaries of Utah, but the general moral tone of the communities of this state will bear comparison with the morality of the cities, towns and villages of the nation.

"There is nothing to be gained by this campaign of slander. It neither saves souls nor elevates the mind of man. If sinfulness and degradation exist, the duty of the Christian ministers is to uproot these evils by kind words, by charity, by helping hands. What good is accomplished by spreading before the world the intelligence—the false and malicious report—that Utah is steeped in the dregs of immorality? The 'Mormon' people are often accused of being religious fanatics. Fanaticism in a religious belief, and a disregard of those beliefs, cannot exist in the 'Mormon' people at one and the same time. They are opposites, and it now devolves upon Rev. Wake to refute the charge that the 'Mormons' are fanatical in their religious convictions or else prove that their religion is inherently, by doctrine and precept, immoral and degrading. Rev. Wake has a big task on his hands. He is in the position of the rattle-headed politician who, in an over-zealous desire to uphold his party, accuses the opposition of being made up of the characterless and the unprincipled. The public have only pity for the wild vaporings of a stump speaker who charges that all republicans are without honor, or who asserts that all democrats are traitors to their country. And that is exactly the contempt the people generally feel for a man, whether he be called reverend or rascal, who attempts to condemn whole communities as being immoral and degenerate."

## TRAINING OUR CHILDREN.

IN the book of modern revelations we are told to teach our children the way of life and salvation ere they reach that period in life when they must stand upon their own responsibility. If we fail in this it will not be well with us.

A man, said to be wise, has said truthfully, if a child is brought up in the way it should go when it gets old it will not depart from it. Every day in our daily routine of life's duties we see this and that child doing something that is not right. Mothers too often are inclined to attribute the evil acts of their children to some other mother's "bad boy," when, if the truth were known, the child learned the bad act from its parents. If we realized the influence continually going out from us we would be more careful. Today we see a child striking its parent, and often it is severely "thrashed" for so doing. "I can't imagine," says the parent, "what's the matter with this child." If they would think one minute they might learn that they taught the child to pull it's papa's hair and strike him gently in the face,

and this first impression remains with the child.

The child is sometimes given a whip with which to whip its little brothers and sisters. They feign to be crying, which at first causes the little one to feel badly, but when the one so pretending removes his hands from his eyes and the child learns he was being deceived he soon finds pleasure in seeing others mourn. Some day people will inquire and remark that so and so is so hard-hearted and unsympathetic. I wonder if he was taught this by his parents, or by someone who made believe they were crying when he was a child and would whip or ill-treat them?

The baby will hear someone speak a vile oath, and childlike will follow as nearly as it can the same words. Too often we laugh at the child and flatter ourselves that "the child is so bright it remembers everything it hears."

We speak of its phenomenal performances, and take pride in telling all who call that the child says the "cutest things."

Unconsciously we are teaching that child to be proud and haughty, and teaching it many things that will some day assert themselves in such hideous forms that we stand aghast with horror and wonder where he learned such evils. Too much care cannot be exercised in training these God-given jewels. We were commanded to "multiply and replenish the earth," and in doing this we should be mindful of the consequent responsibilities devolving upon us as parents. All should teach their children to pray, to call on the Lord, inculcate good and righteous principles into their children, until they leave the paternal shades, and though they might be wild and careless, yet these impressions received in childhood will some day crop out with gratifying results, for "what is in us will out spite of all tricks and masks." Remember, then, the admonition of the wise man, bring up a child in the way it should go.

The Georgia legislature met in regular session yesterday. Gov. Candler devoted several paragraphs of his message to the twin subjects of crime and mob violence.

It is to be hoped that these suggestions will have some effect upon this body of men, and that they will pass laws that will protect and uphold every man in his legitimate acts, and that when passed honorable men might be elected to office who will carry the law to honorable execution, is every citizen's earnest request. If the citizens will do honor to their state by electing such honorable, just and fair men as Gov. Candler every man could lie down in safety and be assured that he will not be disturbed by a cowardly mob.

## Unjust Effort to Have Roberts Expelled.

We are in receipt of a letter from Grace J. Cutler, Secretary of the Anti-Polygamy League. We copy from the letter as follows:

"No matter if your friends have signed other Roberts' petitions, request them to sign again, as it is absolutely necessary to have one monster national petition large enough to make the members of congress realize instantly the public demand that Roberts be cast out."

It is strange, yet not strange when understood, that some people have since the incipency of "Mormonism" used their time, talents and money to attempt



to overthrow "Mormonism." Every suggestion has been exhausted, they have killed the prophet, they have done likewise to the servants. Plundered their homes, ravished and butchered the helpless.

The ugliest fiends of hell have been pitted against this people, and they say it is because they practice polygamy.

If this be true, why were they driven from Kirtland? What caused them to leave independence and flee from Nauvoo? Why did they kill the Prophet, Joseph Smith? Were all these demoniacal acts committed because the people practiced polygamy? Is not this Christian (?) fight, now being waged against Mr. Roberts, a fight against Mormonism rather than against Mr. Roberts? And then, just think of the honor (?) of this committee. Only note their suggestion, "No matter if they have signed other Roberts' petitions, have them sign again, as it is absolutely necessary to have one monster petition large enough that \* \* \* congress will realize instantly that Roberts be cast out."

Is this Christianity? Christianity as taught by Jesus was that men should be honest and truthful. Possibly by following their blind leaders they are led into such a sin, anything to get Mr. Roberts expelled, sign any number of petitions. We want a monster petition. Congressmen will not remember your name by reading it on two, three or four petitions, and if they do there is more than one Smith, more than one Jones, more than one Brown. Do please sign. We must have a "monster" petition. Shame on such Christians. Men like Ingersoll will tower head and shoulders above such hypocrites. Woe be unto them who profess to know Jesus and yet do not keep His commandments. Shame on such people, such Christians (?). The Saints of God have one comfort that the "stone" was to roll and consume all the earth. Jesus Christ is at the helm, and all these proud (?), good (?), honest (?) preachers and their "flocks" will find sooner or later that they are "kicking against the pricks."

These sacerdotal sycophants who, having the form of men, but devoid of that which makes man noble in God's sight, an honest sympathetic heart, taunt us and say, why do you not go into the cities where there is enlightenment and cease your efforts at evangelization among the ignorant? Yes, why do we not go into the enlightened burgs and cities, ask these truthful (?) parasites the reason we do not? They accuse us of being cowards and afraid of them. How do they proceed when we enter the enlightened places where they live? To the press, to the city officials, to every influential organization, telling them to have nothing to do with us. When we get buildings these cowards frighten the imbecile owners into breaking the contracts they make with us to use their public halls. At this particular time we have a letter from President Hobson, of the Louisiana Conference, telling us that the owner of a public hall they had hired refuses now to let them have the house. They cannot enforce the terms of the contract, they are informed, because justice is opposed to them. They dare not give us a chance; their "craft" is in danger. Their pocket-books might sniffer if the servants of God were allowed to disseminate the word of God as it should be. God will yet vindicate righteousness over all the opposition of Christendom.

## CHARITY.

BY A. ARROWSMITH.

In this unkind world of strife and confusion and in an attempt to secure money and opulence, we are very apt to forget this great principle of charity, which is unbounded, and the only principle whereby this world with all its diversified conditions can expect to be redeemed, and saved from the thralldom of satan.

We were lost through the fall, but Christ, through His love and charity, has redeemed us from this fall. The plan of salvation He brings to mankind, is applicable only on condition of obedience to gospel laws, which are faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost; followed by a life replete with holiness and love. This course will surely win a position in the celestial kingdom of our Father. But without charity we cannot expect heaven.

Many stumble at this principle. The rich man who came to the Savior, desirous of knowing the way, who had obeyed all the commandments given through Moses, was requested to sell all he had and give to the poor, but he could not comply with the request of Jesus, and left sorrowing.

Some years ago a man of my acquaintance who was wealthy, was desirous of a foretaste of heaven, which had been so graphically described by his pastor. He was requested to feed, clothe, and otherwise provision an impoverished widow, also to pray with her, and encourage her. From the personal testimony of this man, this act of charity wrought greater happiness than any one thing he had ever done. This has been the testimony of thousands, that through sacrifice and exercising a philanthropic spirit towards the poor, greater happiness can be obtained than in any other way.

However, charity does not alone consist in the distribution of wealth. As Paul says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 1st Cor. 13: 13.

The Latter Day Saint Elder who leaves his home to administer in the affairs of God for the sake of the human race, without purse or scrip exemplifies this principle, showing an exceeding charitable spirit. They who deride, mock, and forbid them the rights all men should enjoy in this land of liberty, are exceedingly uncharitable.

An old Russian legend tells of a man who had done only one charitable act in life, and that was the giving of a carrot. he died, and was thrust down to hell. After some years he was visited by an angel, who wished to aid him out of his dilemma. The one good act this man had ever done stood in his favor, and the angel felt charitably disposed towards him in consequence and took a carrot, asking the poor fellow to hold to it, and he would graciously try to draw him out. The man grasped it with avidity. The angel pulled, and the man was slowly ascending out of his purgatory and along with him was being drawn others who hung to him and the carrot. In his eagerness to get out and fearful lest his companions should enjoy the bliss of liberty, he selfishly kicked and struggled

to free himself, when lo, the carrot broke, and he again sunk into the pit, prepared for the selfish and uncharitable.

A good lesson is taught by the foregoing romance.

The Latter Day Saint can afford to be the most forbearing and charitable being in the earth as he knows that the grace of God is with him and he has the Father's love and charity, as he has complied with every law and ordinance given by his Father and is adopted a son in very deed. He is not a tattler, or back-biter and does not speak evil of his brother as he is full of love and fellowship for the whole human race, and his mission is to make the world better for his living in it.

His charity even goes beyond this life, into the spirit world, and he aspires to become a Savior for his dead kindred. He gives of his means and erects temples, to perform a vicarious work for his dead. In this way he is also more charitable than the world and desirous to assist the Captain of his salvation in the redemption of the whole human family. How magnanimous he appears in the great love and charity which has been bestowed upon him by his Father in heaven.

God grant that we may seek after this greatest of gifts, charity, as it never faileth.

## Some Pertinent Questions.

From The Panguitch Progress.

Why is it that all Christendom is again arrayed against the Latter Day Saints? Why is it that simultaneously with the "New Crusade" at home comes mob violence abroad? Is it because the whole array of Christian churches is so interwoven in the attack on the Latter Day Saints that the venom in one part pervades the whole?

Why is it that our Elders in this land of liberty cannot be accorded the same protection at the hands of the law that Elders of other Churches are accorded? What does it signify when innocent men are taken by brute force, beaten, ill-treated and some of their number murdered in cold blood, and then compelled in the courts of the land to withdraw their complaints against cut-throats who are hounded on by professed ministers of Christ? Why do not the sanctimonious, pure-hearted, justice-loving Christian ministers call upon their flocks to protest against the mobbing, persecution and ill-treatment of "Mormon Elders," as well as protest against the seating of Utah's congressman? If their missionaries were mobbed and tarred and feathered in "Mormon communities" what would they do? If their missionaries were denied the protection in the courts, what would they do? How long would it be before the Mormons were represented as being in a state of rebellion, and the national government appealed to for protection?

Oh, Christian (?) minister, why do you not follow the teachings of Christ? Why do you not "Do unto others as you would have others do unto you?" Why do you fret and fume and work yourselves into a passion over the election of a congressman from Utah who is purported to have more wives than one and close your eyes to murderings for religious beliefs in your own lands?

Why do you try to "pick" the mote out of the eye of the Mormon people and perceive not the beam in your own? Why do you "strain at a gnat and swallow a camel?"



## WHAT THE MORMONS BELIEVE.

BY ELDER C. W. PENROSE.

The first principles of our Church and of revealed religion is Faith. We believe in God the Father, and in His Son Jesus Christ and in the Holy Ghost.

The Father is a glorified and perfect person, and Jesus Christ the Son is in His express image and likeness. One is an individual as much as the other. Each is a spirit clothed with a spiritual, yet tangible immortal body. Spirit is substance, not immateriality. It is eternal in its essence, and so are the elements of that which is known as matter.

The Holy Spirit is not a personage of tabernacle, and His influence throughout the vast domain of space, which is boundless and occupied by limited elements, and that Spirit, proceeding from the presence of God, gives life and light to all things animate, and is the power by which they are governed and by which the Father and the Son are everywhere present.

Man is a dual being, also in the image of God, who is the Father of their spirits and the Creator of their bodies. Jesus was the first-born in the spirit and the Only-Begotten in the flesh. All men and women are the sons and daughters of God, and Jesus is their Elder Brother. By obedience to His Gospel in all things, mankind through the redemption He has wrought, may be exalted with Him as joint heirs to the eternal inheritance of the Sons of God, and become like Him and reign with Him in the Ineffable Presence forever.

Faith in God, the Father, the Son and the Holy Ghost leads to the second principle of the Gospel, which is repentance. That is, conviction of sin, regret for its commission and reformation by turning away from it; by ceasing to do evil and beginning and continuing to do well.

Repentance leads to remission of sins which comes through baptism administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism is the third principle, and is immersion in the likeness of a burial, succeeded by a birth. Becoming dead to sin by repentance, the believer is buried in the liquid grave and brought forth from the womb of waters, thus being born of water to a new life in Christ Jesus.

The repentant believer, thus baptized, obtained the remission of sins through the shedding of Christ's blood. He who knew no sin, died that sinners might be saved by obedience to His commandments. He did that for them which they could not do themselves; what they are able to do is required of them, in order that they may receive the benefits of His atonement.

Thus cleansed from sin, the new-born disciple is prepared to receive the Holy Ghost. The fourth principle is the bestowment of that gift, by the laying on of hands of men called and ordained of God to thus officiate in His name.

Born of the water and of the spirit, the regenerated soul becomes a member of Christ's Church and is entitled to such spiritual gifts as he or she may deserve and obtain through the exercise of faith. Some of these are wisdom, knowledge, prophecy, visions, speaking in tongues, interpretation of tongues, discerning of spirits, healing the sick, etc., etc. All the manifestations of the power of God enjoyed in former times may be and are enjoyed in the Church in latter times.

The gift of the Holy Ghost opens the avenue to all intelligence. That Spirit guides into all truth and shows things to come. It is the Comforter and the Revealer. It hears witness of the Father and the Son and brings mortals into communion with them, and into union with one another. It is the true light given to every one in coming into the world, but is bestowed and manifested in a higher and fuller degree when conferred as a gift to the baptized, repentant believer.

No person has the right to baptize or

lay on hands or administer any ordinance of the Church, unless he is called of God and ordained to act in the name of Deity. The commission given to the Apostles of old does not confer any authority upon men in this age. It was for them alone upon whom it was bestowed, and those whom they were inspired and directed to ordain to the same power. Without divine communication now, there can be no divine authority to-day. Without that authority all religious ordinances are null and void. Only that which is sealed on earth by those now authorized is sealed and recognized in heaven.

When the Apostles of Christ were slain and their immediate successors departed, the disciples were tortured and slain, and gradually darkness came over the world and pagan institutions were mingled with the rites and order of the Church, until the apostolic authority and the true Christian spirit and doctrine were entirely subverted. Reforms that were subsequently introduced merely lopped off some evils and made some improvements, but did not and could not restore the authority and power of the primitive Christian Church and Priesthood. Sects have multiplied and religious forms have been brought forth according to the notions of men, until all Christendom is divided against itself, and the wisdom of the learned is substituted for the spirit of revelation. Instead of the living word of God for a guide, there are the conflicting opinions of mortals as to the meaning of the dead letter of ancient Scriptures.

In these latter days the Father and the Son have appeared and revealed anew the Gospel. Angels have ministered to man. John the Baptist brought to earth the authority of the lesser or Aaronic Priesthood which he held when in mortality. Peter, James and John have conferred their keys of Apostleship received under the hands of Jesus of Nazareth, and the power and authority of the higher or Melchisedek Priesthood. Elijah the Prophet and others of the ancients have bestowed the keys they held and they are all in the Church of Jesus Christ of Latter Day Saints. Under that authority the Church has been built up after the original pattern and with the same spirit, ordinances, gifts and blessings.

Joseph Smith was the instrument in the hands of the Lord to commence the work of restitution, and open the last dispensation of "the fullness of times." He received the divine authority under the hands of those heavenly messengers. He, by revelation and commandment, ordained others. Today there are on earth Apostles, Prophets, Elders, Bishops, Priests, Teachers and Deacons, divinely called and authorized to teach and administer the things of the kingdom of heaven, and the power of God attends their ministrations.

Faith, repentance and baptism of water and of the spirit administered by divine authority, are essential to salvation. There is only one way. There is some good in all religions, but there is and can be but one divine religion, that is, the Gospel of Jesus Christ. It is to be preached to every creature. Persons who have died after reaching years of accountability without an opportunity of receiving it, will hear it in the spirit world, and may there obey or reject it. Heathens, Jews and all races, creeds and tongues will thus have the door of redemption opened to them.

The spirit of man is the intelligent, responsible being, an entity both before and after dwelling in the body. It was in the beginning with the Father. The sons and daughters of God, after probation in the flesh, return to Him and then, until the resurrection, associate in such sphere as they have fitted themselves to occupy; the good with the spirits of the just, the evil with the spirits of the un-

just. A disembodied spirit can learn, believe, repent and yield obedience, but cannot be baptized in water, the earthly medium of purification.

The living may be baptized for the dead. One who has received the ordinances of the Gospel can stand as proxy for departed ancestors, who will receive the benefit of the earthly ordinances on obedience to the Gospel in the spirit. As the spirit of Christ preached to the spirits in prison while His body was in the sepulchre, so His servants, bearing His authority, preach to "the dead" after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead, under Jesus the Captain of their salvation.

The resurrection of Jesus of Nazareth was "the first-fruit of them that slept." All persons who have breathed the breath of life will also be raised from the dead, receiving their bodies again as He did. But every one in his own order. Those who have put on Christ by obeying His Gospel will be Christ's at His coming, and will be quickened by His glory, the celestial, typified by the sun. After the lapse of a day with the Lord—a thousand of our years, the rest of the dead will come forth, some in the terrestrial glory, typified by the moon, and others in the telestial glory, typified by the stars in their different magnitudes, the rest in a kingdom not of any degree of glory. All will be judged according to their works.

Progress is the eternal order of creation. The wicked will be punished for sin as Divine justice shall determine both as to severity and to duration. The purpose of punishment is the vindication of the law and the reclamation of the transgressor. Eventually all who can be redeemed will be placed in some degree of glory and advancement. Only the sons of perdition who deny the Holy Ghost after having received it, who wilfully pervert the power given to them to attain the highest exaltation and who shed innocent blood, will be utterly lost.

The glory of those who are in Christ and become joint heirs with him is to "inherit all things," and follow and participate with the Son and the Eternal Father forever in their glorious works. They will inherit the earth when it is purified and crowned with the glory and presence of God. They will reign as kings and priests and be ministers unto those of a lesser degree of glory in the eternal mansions.

This is the last dispensation. In it Israel will be gathered, Jerusalem be rebuilt, and Palestine be the abode of the sons of Judah. The elect of God will gather from all nations to Zion on the American continent. The Saints will be restored to their former possessions. Wars and tumults, famines and earthquakes, tempests and whirlwinds, fire and desolation, disease and death, with all the woes foreshadowed of old, will cause a time of trouble greater than ever known before, and Christ will be revealed from heaven, he will destroy the wicked and reign in Zion and Jerusalem.

The earth will be cleansed from corruption, paradise will bloom again, war will cease, peace will prevail, the enmity will depart from man and brute, the curse will be removed and this globe will be glorified, shining in its own light developed to perfection.

The Prophet of the nineteenth century was directed by the angel of God to the spot, where the records of the history of the former inhabitants of this continent were deposited. He obtained and translated a portion of them into the English language. It is called the Book of Mormon because the Prophet Mormon made an abridgement of more ancient writings than his own, and inscribed them upon metallic plates in hieroglyphics reformed from the Egyptian.

That book has since been translated into other language. It gives the history of two races. The first springing from a colony brought upon this land at the time of the dispersion from the Tower of



Babel. The second descending form families directed to this continent from Jerusalem six hundred years before the Christian era, at the time when Zedekiah was King of Judea. It relates the wars, travels, religion, progress and decadence of those races—the progenitors of the American Indians, describes their cities, temples, forts, etc., and contains the account of the visit to this land of Jesus Christ, after His resurrection and ascension, with particulars of His ministry, in establishing His Church here with the same principles, precepts, ordinances, priesthood and blessings as the Church on the Asiatic continent. It also speaks of the gradual apostasy of the people and the woes that came upon them through transgression.

The Book of Mormon does not take the place of the Bible but is auxiliary to it and corroborates and supports it. The Bible is the record of God's dealings with His people in the eastern world; the Book of Mormon is the record of His dealings with His people on this western land, separated from the other hemisphere and then unknown to its inhabitants.

Joseph Smith from time to time received revelations from God, by His voice, by the ministration of angels, by visions and by the inspiration of the Holy Ghost. Many of these are published in the Book of Doctrine and Covenants and in the Pearl of Great Price; and these, with the Book of Mormon and the Bible, are the standards of doctrine and discipline of the Church.

Joseph Smith, after accomplishing the work entrusted to him by the Lord, sealed his testimony with his blood, being cruelly slain, with his brother, Hyrum, at Carthage, Illinois, by a mob disguised, on June 27, 1844. Previous to his martyrdom the body of the Church, which he established by divine direction, was taken from Kirtland, Ohio, to Jackson county, Missouri, then to Clay county, Illinois, where they built the city of Nauvoo—the beautiful, and where a grand temple was built on a pattern revealed from heaven.

After the death of the Prophet and Patriarch, the Church was driven out of Illinois and proceeded to Iowa where Winter Quarters were established on the banks of the Missouri river, and there five hundred of the ablest men of the camp were enlisted in the United States army and marched into Mexico, accomplishing an unparalleled journey, and leaving the body of the people in an Indian country. In 1847 the Pioneers, led by President Brigham Young, numbering 143 men, two women and three children, traveled across the plains and mountains with teams and on foot, and reached the spot where Salt Lake City now stands, July 24, 1847.

Here they commenced to make settlements, and here the Saints followed from year to year from all parts of the world where the Gospel had been carried by the missionaries of the Church. The Territory of Utah was organized by act of congress, approved September 9, 1850. Brigham Young was appointed Governor and after serving four years was reappointed. Other prominent "Mormons" were appointed or elected to civil offices. Almost the entire population were of that faith. This gave rise to the idea that Church and state were united in Utah, but as a matter of fact they were kept separate even at that early date and the affairs of the Territory were always distinct and apart from those of the Church.

A conflict arose between the Church and the national government on the system of plural marriage which had existed in Utah from the time of its colonization. Special laws were enacted by congress for its suppression. It was practiced under solemn religious ceremonies and Church regulations. The Latter Day Saints took the ground that the legislation against it was void on the provision of the first amendment to the constitution of the United States, viz., "Congress shall make no law respecting an es-

tablishment of religion or prohibiting the free exercise thereof." The Saints held that their system of marriage was purely "an establishment of religion," seeking no recognition from the civil law. The matter was tested in the courts through a long siege of litigation, during which a large number of prominent men and several women were sent to the penitentiary and heavily fined.

The supreme court of the United States finally ruled that the anti-polygamy laws were constitutional, and the "Mormons," only a small minority of whom had violated those laws, submitted, as one of the rules of their Church is "obedience to the constitutional law of the land." The President of the Church, who alone held the keys of authority in the Priesthood to solemnize a plural marriage, issued a manifesto advising the people to refrain from contracting any marriages contrary to the laws and announcing his intention to observe them himself. This was ratified by the Church in general conference October 6, 1890, and is still strictly observed. Men who had previously married more than one woman continue to regard them as wives because the marriages were solemnized for all eternity under a sacred sealing ordinance and contract. Their numbers, however, are rapidly decreasing, as they are chiefly aged persons and comparatively little is left of the practice. When the state constitution was framed, it was provided that "Polygamous or plural marriages are forever prohibited." This was the language of the requirement in the Enabling Act of congress and was fortified by the addition of heavy penalties for its infraction. That question may therefore be regarded as practically settled. Polygamous marriages have ceased, being barred both by civil and ecclesiastical laws.

The doctrine of telestial, that is eternal, marriage, however, is still a feature of the Mormon faith. By the authority vested in the head of the Church that which is sealed on earth is sealed in heaven and the man and woman united under that authority is an everlasting covenant, are joined forever. Such was the marriage of Adam and Eve before death came by sin. The redemption by Christ restored them to their primeval state and they stand at the head of their posterity, immortal, perfected and eternal. By obedience and fidelity to the laws of God men and women may attain to a similar estate and enjoy unending bliss "the man being not without the woman nor the woman without the man in the Lord." The family, the home, the relation of parents and children are thus the basis of present and future happiness, and the increase thereof being perpetual, therein is the glory of the redeemed who dwell in the presence of God and the Holy Ones forever.

The government of the Church of Christ devolves upon those who have been divinely appointed and have been accepted by the body of the Church, in which all things are to be done by common consent.

At the head is the Prophet, Seer and Revelator with two Counselors. These Three Presiding High Priests thus selected, are Apostles, and form the First Presidency, having jurisdiction over the Church in all the world.

Next are the Twelve Apostles, forming a body equal in authority to the Presidency and constituting that presidency at the death or removal of the head. They set in order the affairs of the Church in all the world under the direction of the First Presidency.

The Seventy are a body of Elders forming an appendage to the Apostleship and traveling under their direction. Seven of the number preside over that body. There are a hundred and twenty of these "quorums," as they are called, each presided over by seven of their number, and all under direction of the First Seven Presidents. They form the chief missionary corps of the Church. High Priests, and Elders not belonging to the councils above mentioned, are local offi-

cers for local ministrations but may be called into the missionary field if necessary. Ninety-eight Elders form a "quorum," presided over by three of their number. There are a great many of these organizations. All these officers hold the Priesthood after the order of Melchisedek.

The Bishops stand at the head of the Aaronic or lesser Priesthood, an appendage to the higher or Melchisedek Priesthood. There are three who form the Presiding Bishopric of the Church. Other Bishops have charge of wards of the Church and the function of the Bishopric is to minister in the temporalities of the Church. Priests, forty-eight of whom form a "quorum," presided over by a Bishop and two counselors; Teachers, twenty-four of whom form a quorum, presided over by three of their number; and Deacons, twelve of whom form a quorum, presided over by three of their number, constitute the rest of the organization of the lesser Priesthood.

Apostles, Seventies, High Priests and Elders may preach, baptize and lay on hands for the gift of the Holy Ghost, and perform any duty of the Aaronic Priesthood, as the greater includes the less. Bishops and Priests may preach, teach and baptize for the remission of sins, but cannot confer the Holy Ghost by the laying on of hands. Teachers visit the members and see there is no iniquity permitted to remain in the Church. Deacons attend to temporal duties under the Bishops.

A Bishop should be a lineal descendant of Aaron, but in the absence of one of that lineage a High Priest is selected and ordained to that office. With his two counselors, also High Priests, he has charge of an organized ward and sits in judgment upon transgressors and in cases of disputes between members. An appeal is allowed to the High Council.

Members residing in a given locality form a ward. A number of wards, generally those within a county, are organized into a Stake of Zion, presided over by three High Priests. A High Council, consisting of twelve High Priests, constitute an ecclesiastical tribunal, to which appeals may be taken from decisions of the Bishop's courts. It is presided over by the Stake Presidency, who have jurisdiction over all the wards and their officers in the Stake. There are forty of these Stakes of Zion and a number of conference and mission organizations in addition. A High Council decision is subject to review by the Presidency of the Church.

All the officers of the Church are presented twice a year before the body of the Church for their acceptance or rejection. The Stake and ward authorities are subject to a similar regulation. All serve without salaries. Persons engaged constantly in Church service are supported or partly sustained according to needs from Church funds. Missionaries have no stipends but travel "without purse and scrip," either paying their own expenses or relying upon friends whom the Lord raises up to their aid.

The revenue of the Church is derived from the tithes. One-tenth of a member's interest or increase each year is tithing. It is a free will offering, not a tax. Temples, Church buildings, etc., are erected and maintained from the tithing and large amounts are expended for the support of the poor and the benefit of new settlements.

On the first Sunday in every month a fast is held, and the amount saved from fasting is donated for the poor. The Bishops have charge of those in need and are required to see that none are left in want.

The Relief societies, composed of ladies, are organized auxiliary bodies who also minister to the poor, aged and afflicted, and help prepare the dead for burial. They hold meetings of their own for instruction in woman's work and intellectual, moral and spiritual advancement.

The younger women and also the young men are organized into Mutual Improvement associations, which they, separately,



REPORT OF MISSION CONFERENCES FOR WEEK ENDING OCT. 14, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused	Entertainments	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversions	Children Blessed	Baptisms	TOWN	STATE
Christo Hydahtl.....	Chattanooga.....	13	152		231	35	17	243	235	6	2	1	13	121				Chattanooga.....	Tennessee.
Joseph F. Pulley.....	Virginia.....	40	877	14	145	179	25	452	447	46	11	12	85	366		2		506 Peach St., Danville.....	Virginia.
B. F. Price.....	Kentucky.....	30	619	409	61	235	16	329	298	25	4	21	52	367	2			Topkinsville.....	Kentucky.
F. B. Hammond.....	E. Tennessee.....	41	782	30	94	569	55	914	909	50	3	29	96	583	1	2		Knoxville.....	Tennessee.
W. D. Rencher.....	Georgia.....	31	859	113	221	122	59	651	636	39	3	30	41	542				Easton.....	Georgia.
T. H. Humphrys.....	N. Alabama.....	39	1021	114	389	176	62	1225	1163	77	4	24	78	760	1			Brundingham.....	Alabama.
C. G. Parker.....	Florida.....	40	1002	33	91	167	17	715	608	60	12	25	115	411				Lulu.....	Florida.
J. Urban Alfred.....	Mid. Tenn.....	37	862	111	439	115	53	135	1239	54	2	24	52	459				Nashville.....	Tennessee.
Lewis Sweusen.....	N. Carolina.....	44	1043	22	134	365	14	297	216	21	1	13	117	656	3	2		Goldboro.....	N. Carolina.
Geo. A. Day.....	S. Carolina.....	40	1039	191	190	323	26	384	374	26	8	12	54	645	6	1		Society Hill.....	S. Carolina.
O. D. Flake.....	Mississippi.....	10	232	103	11	73	4	38	22	11	4	4	5	119				Ackerman.....	Mississippi.
D. A. Broadbent.....	E. Kentucky.....	37	806	75	163	222		327	305	21	3	16	90	530	1	1		Buck Creek.....	Kentucky.
J. Lewis Hobson.....	Louisiana.....	4	71	117	1	27		28					6	84				Victoria.....	Louisiana.
J. H. Willis.....	S. Alabama.....	16	500		1	241	19	130	130	3	4	3	30	189	2	5		Camden.....	Alabama.
L. A. Thorley.....	N. Kentucky.....	22	504	87	79	89	18	34	148	18	1	8	38	385				Louisville.....	Kentucky.
J. W. Funk.....	Ohio.....	18	179	431	455	49	9	723	340	38	2	13	40	223				522 W. 7th St., Cincinnati.	Ohio.



A SCENE IN SOUTH ALABAMA—ELDERS O. M. HESS AND W. H. BOYLE ENQUIRING THE WAY TO THE FIRST WHITE FAMILY

conduct themselves, and sometimes assemble in joint session.

The Primary associations are organizations of children under older supervision, for training in Gospel principles and moral conduct.

There are Sunday schools in all the wards and Stakes of Zion, connected with the Sunday School Union and all thoroughly organized and ably conducted.

Amusements are provided for the members of the Church under direction of committees appointed by Church or ward authority. Music is of universal use, both vocal and instrumental, and is cultivated assiduously.

Education is an essential feature in the Church system, and academies and colleges are maintained according to the funds available. All truth is recognized as Divine and an accepted motto is: "The glory of God is intelligence."

The public school system is separate and apart from the Church schools, and is entirely under the direction of the state, no doctrinal or denominational teaching being permitted therein. It is supported by taxation.

The great distinctive feature of Mormonism among the "Christian" denominations is its claim of direct divine origin. Present and continuous revelation from God to the Church through its earthly head, and to every member who seeks for it in his or her own behalf and guidance, is a fundamental principle of the Mormon faith. Divine authority is associated with it.

The Church is, literally, Christ's Church because he established it by personal communication and guides it by present revelation and inspiration, and its ministers receive their commissions by his direction. The Holy Ghost is in and with the Church, exactly as with the primitive Church and the Prophets of old.

Thus, what is commonly called Mormonism, is to its disciples verily the work of God; originating with Him and developed and promulgated under His commands and by His power; and therefore it will abide and prevail, and overcome all opposition and spread over the whole earth, preparing the way for the second Messiah and the redemption and

regeneration of the earth. Every soul who receives it in sincerity is entitled to a witness from God of its truth, and herein is its strength and unity and vital force.

It has no conflict except with error. It wars against no nation, sect or society. It exercises no compulsion. It is the Gospel and Church and authority of Jesus Christ, restored to earth for the last days and for the last time, and therefore it will triumph and flood the world with light and truth, until darkness shall flee and Satan be bound, and the Kingdoms of this world become the Kingdom of our God and His Christ, and He shall reign over all the ransomed globe for evermore.

Raisor—Don't put too much water on my hair. My head might leak, and I'd have water on the brain.

Barber—Why don't you have your hair shingled, then?—Princejou Tiger.

Worthlessness is one of the most costly things in the world.